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THE

True Theory of Christianity,

OR

The Lost Book.

BY

ANDREW W. MADISON.

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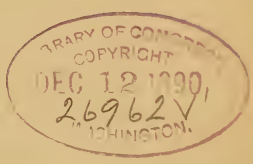
THE

TRUE THEORY OF CHRISTIANITY,

OR

THE LOST BOOK.

IN FOUR PARTS.



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A COMMENTARY ON

THINGS THAT MEN SHOULD KNOW.

BY

ANDREW W. MADISON.

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"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Matt. XI, 28-30.

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PREFACE.

For twenty-seven years the writer of this little book has been, as far as "creed" is concerned, entirely "orthodox," and has tried his best to understand "orthodoxy," but has not been able to do so. What he believes now, he not only understands, but thinks he can explain, so that others can understand it.

He does not teach as a Universalist, Baptist, Presbyterian, or Methodist—though he is something of a Methodist—but he teaches what he sincerely believes to be the pure religion of Jesus Christ.

God gave Christ a religion, but men have so perverted it, and so mixed it up, that most if not all of the "essential points" in what they call "orthodox," are, in the writer's opinion, mere "bosh" and "humbug."

The religion of Christ was: To love God with all your heart, the neighbor as yourself, and do as you would be done by.

Of course the writer does not know what some who read this little book may think about it, but in his opinion, if Christ were held up to the world more as a teacher, a guide, a friend, and elder brother, and less as a god, mankind would be the better for it; and, if those who believe differently have the right to express their opinion, the writer knows of no reason why he should not have the same privilege.

A. W. M.

New York, Sept. 3d, 1890.

PART FIRST.

THINGS THAT MEN SHOULD KNOW.

1. That there is a God.

2. That He is wise and good.

3. That He teaches us according to our faith and love for Him and His word.

4. That there is a Heaven.

5. That there is a "hell."

6. That there is an intermediate state.

7. That the soul is the real man.

8. That the soul is conscious immediately after the death of the body.

9. That the "second" death is the change from the intermediate state to Heaven or "hell."

10. That the Father, Son, and Holy Ghost are manifestations of the same power and Godhead, but, that the Father and Son are separate personalities.

11. That the character and attributes of the Father are manifest in the Son as far as man is able to comprehend them.

12. That it is the will of the Father that "All should believe in Christ."

13. That there is a prince of the powers of darkness who is a personality, and who delights to influence men in the ways of death. That this being is keen and crafty beyond human description, and that his motto is, "Disease, death, and destruction."

14. That it is as impossible to run the Christian race that is set before us without light from above as it is to run a race in the natural world without natural light. In each case one is very liable to be overtaken by disaster and defeat.

15. That young people are naturally giddy, inconsiderate, and thoughtless, even almost in the presence of death; but as humble instruments in the hands of God, the only way for us to win them to Christ is to bring to them first the "milk of human kindness."

16. That it is useless to get impatient and fret at God's providence, or to wish time away, for in His own good time all things needful will be accomplished.

17. That when our dearest friends are taken away from us by the hand of death it may afterwards prove to us more clearly the wisdom and goodness of God. Nay, it may serve to teach us lessons of wisdom and love, and open to our view the windows of Heaven, as we try by the eye of faith to follow our loved ones in their upward flight.

18. That the icy heart of man needs warmth and purification to fit it for the kingdom of God; that baptisms of affliction are sometimes the means in the hands of our kind heavenly Father to enable us to gain a richer blessing in the higher life.

19. That the humble follower of Christ, standing on the shores of time, is but an infant on the border of a vast and boundless ocean of knowledge which may yet be his, if he will realize that he is but a child as compared with his divine teacher, and will in faith and love listen to the divine instruction.

20. That in power, glory, majesty, wisdom, and love, our heavenly Father far exceeds the highest conceptions of man.

21. That He sees, knows, and is interested in even the minutest affairs of man, making it literally true that though "a man's heart deviseth his way:" yet "the Lord directeth his steps."

22. That many well-meaning people fail to do their duty, and injure the cause of Christ by not speaking to others, and not bringing to them the "milk of human kindness."

23. That real happiness, either in this world or the world to come, is only to be found in innocence.

24. That great care, watchfulness, and prayerfulness is necessary to those in the "straight and narrow way" in order to enable them to hold in check, and govern, and control their animal nature

in its downward tendencies, and thus be kept in a state of innocence.

25. That the great majority of men we meet are influenced, guided, and led by their lower or animal natures instead of their higher or spiritual natures, and the vile thoughts on which they feed should not be allowed to take up their abode with the "pure in heart," but they should be driven back from whence they came.

26. That, to reap the greatest amount of peace and happiness in this world or in the world to come, man should "believe in Christ," and thereby learn to love God and man, and then do those things and feed on those thoughts which can nourish, develope, and strengthen the higher faculties; thus will he "walk in the light."

27. That the unbelieving and the enemies of God and man injure themselves, and work out their final destruction which is sure, and eternal, and without remedy.

28. That men by nature desire honor and preferment, and wish to occupy the uppermost rooms at feasts, and live sumptuously, and spend their time in houses of feasting, and literally to feed on the flesh of their fellow-men who have been sacrificed to satisfy their greed.

29. That our departed friends still live, and have an existence beyond the grave which is just as real, just as substantial, and just as consistent with

the laws of the great eternal Father as when on this earth.

30. That they are just as loving, just as kind, and just as much interested in our welfare as they ever were.

31. That their spiritual bodies are just as real and substantial to them now as our natural bodies are to us.

32. That their spiritual bodies are in every respect more nearly perfect, and better adapted to their present needs than material or natural bodies could be.

33. That their faces are perfect indexes of their minds, and by the expression of their faces you can know the state of their minds, and thus even their thoughts are known almost as readily as by their language.

34. That the "redeemed of the Lord" have mansions in Heaven more substantial, and more enduring than earthly mansions, all provided and cared for by the great, loving, eternal Father, whose sway is as kind and gentle as that of a mother who loves her infant child, but whose will is the law from which there is no desire to appeal.

35. That the "angels of God" in their blessed abode never know pain or weariness, though possessed of all the faculties common to mortals.

36. That spiritual bodies are as much at home in mid-air as on the land, and their rapid, easy,

and graceful movements, as they are wafted from place to place, simply by a mere effort of the will, are pleasant to behold.

37. That while there are good reasons for believing that, since the world began, no man, woman, or child ever yet saw a spirit with his natural eyes, or heard a spirit with his natural ears, or was able to demonstrate a spirit's presence by material proof; yet there are numerous instances given in the Bible where men have seen spirits, and received communications from the spirit world through the soul, or spiritual nature.

38. That if spirits desire it, they are kept informed of what takes place on the earth, and especially of the condition of our minds and hearts.

39. That holy spirits, as messengers of God, are sometimes permitted, "when deep sleep falleth on men," to communicate ideas to their *Souls* or spiritual natures, and examine them as to their moral and spiritual condition.

40. That the ideas thus communicated to us by the angels of God relate for the most part to our spiritual nature, its development, and eternal welfare.

41. That the "redeemed of the Lord" dwell in the presence of Christ the Son of God, the Redeemer and divine Teacher, the good Shepherd who cares for his lambs and feeds them.

42. That Christ our elder brother is the rightful heir to all the mansions in his Father's house, and all the riches and glory of his kingdom, for all of us are prodigals, and like sheep have gone astray, but Christ freely shares his inheritance with those who believe in him and his word and return to their Father.

43. That it is our duty to use every legitimate means and do all in our power to preserve our health, and prolong our natural lives, for "it may take the decay of years to do the work of a single night," but having done this we should, with loving trust and confidence, leave the final result with an All-wise God who doeth all things well.

44. That evil and designing persons, for the sake of accomplishing their own selfish purposes, sometimes push us into dangers which may ruin not only our bodies, but also our souls; but when we feel the pressure and see the danger, we should resist with all our might, and turn back before it is too late.

45. That those who assume the position of leaders are sometimes drawn into dangers and difficulties by trusting too much to the wisdom and strength of men that are led and influenced by selfishness and worldly policy instead of the wisdom that cometh from above.

46. That our natural bodies or animal natures are under the dominion of natural laws, or cause

and effect, but to live in harmony with nature's laws our animal natures must be led, guided, and held in check by the higher faculties of our spiritual natures.

47. That in order to beautify, strengthen, and develop every department of our natures, and make the most of ourselves for time and eternity we should "believe in Christ," and be led by the "Spirit of God" and by the "truth as it is in Christ," who is "the way, the truth, and the life," for no one "cometh to the Father," except by him; and every true disciple of Christ should be able to say: "The life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me."

48. That Christ gives every disciple of his a work to do, and that he knows the condition of every heart, also every thought, every difficulty, every root of bitterness, and every trial, and is "touched with the feeling of our infirmities."

49. That believers in Christ who are endeavoring to walk in his footsteps will find the way "straight and narrow," but it leads direct to God, to happiness, and to Heaven.

50. That God is no respecter of persons, but that the souls of the rich and the poor are alike precious in his sight.

51. That the destitute, the out-cast, and the homeless, who trust in him, are objects of his di-

rect and special care, and should be sought out, cared for, and instructed in ways of righteousness by those who are the true disciples of the divine Teacher, Jesus Christ.

52. That men shonld not be unduly anxious about the exact date of their departure from this world, but should be especially interested in how to "redeem the time," and be ready at any time, and watching, "for in such an hour as ye think not the Son of man cometh."

53. That when we see our friends reeling about under the influence of strong drink, and we almost fear to meet them in the street; when we see the effect it has upon their bodies; how it batters, and mars, and disfigures the countenance; how it deranges the mental, moral, social, and spiritual faculties, and brutalizes the whole man, we should cry out with all the earnestness of our souls, "*I* will *never* drink intoxicating liquors."

54. That "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken," for the works of the flesh are manifest in the sight of God, and shall be utterly destroyed. The world and all uncleanness and abominations shall be burned up in that great day of the Lord.

55. That the children of the kingdom, while on the shores of time, often have to suffer afflictions and endure temptations as tests of their loyalty to

Christ, but those who pass through the waters, still trusting in the Lord and doing good, shall pass safely through the gates into the eternal city of God.

56. That the redeemed of the Lord shall be gathered from every nation and country under Heaven, and pass through the gates into their Father's kingdom, and there they shall no longer be strangers to each other, but shall be as sons and daughters at home in their Father's house.

57. That there shall be no night there, for God is the light thereof, and the store-houses are filled with plenty, and men shall laugh and rejoice and sing praises to our God who liveth forever, and of whose kingdom there shall be no end.

58. That "God is light, and in Him is no darkness at all," and those who are willing to consecrate themselves wholly and unreservedly to His service, and have no plan or purpose apart from His will, may have their spiritual vision enlarged, and the windows of Heaven opened to them, so that a flood of light will be thrown upon the sacred page.

59. That Christ is the great teacher, "anointed" of God to redeem the world from the bondage of sin, and to believe in him is health, life, and safety. By faith these truths are distinctly manifest, and the word of God verified to men in their own experience.

60. That while traveling through this world the way may often appear dark and difficult, and we may scarcely know which way to turn, but we should wait for light from above, which will surely come if we but trust in the Lord and ask Him for guidance.

61. That though we sometimes think we are alone and uncared for, yet God is ever with us, and cares for us if we trust in Him.

62. That our fathers, mothers, sisters, brothers, or friends, who have passed on before us to the better land, look down upon us in love and tenderness, and their dear faces, though unseen by our natural eyes, yet smile upon us with the same interest as when with us in the body.

63. That on the "hills of glory," where they dwell in the heavenly land, the fountains of life are ever open, ever fresh, and ever new.

64. That the supplies of love and truth on which they feast are drawn from living fountains which are inexhaustible and abundant.

65. That men are by nature in bondage to sin; slaves to their appetites and passions; influenced and controlled by the desires of the flesh; selfish, unkind, unforgiving, contentious, and revengeful. Though they sometimes make great efforts to escape this bondage in their own strength, yet they always fail.

66. That in order to be free men, and escape this bondage of sin, men must look outside of themselves for assistance. They must look to the Son of God, who is the "door", the "rock," over which each must pass from his prison house. We must "believe in Christ," and ask God for assistance. Ask, and ye shall receive, and not otherwise.

67. That Christ should be regarded not simply as a good man speaking from himself, but as the promised *Prophet* of Almighty God.

68. That unless men are willing to humble themselves in the sight of God, and become trusting, teachable, loving, and innocent even like little children, they cannot be free, and be fitted for the "kingdom of God."

69. That this is the "king's highway," cast up for the "ransomed of the Lord," and they that walk therein shall find joy, peace, pardon, and rest to their souls. They shall be made to realize the personal friendship of Christ their Saviour, and obtain eternal, spiritual life, growth, health and safety.

70. That those who refuse to walk in the "king's highway," by refusing to be led by the Spirit of God, and by the Truth as it is revealed in Christ, and by refusing to hold in check, govern, and control their animal natures and evil tendencies by their higher faculties, shall find sorrow and disappointment, and eternal disease, death, and destruction to their souls.

71. That now we see as "through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

72. That if men hold fast to Christ the Son of God, and go in his strength—relying upon his superior knowledge and judgment—they will be able to overcome "the world, the flesh, and the devil," and come off victorious.

73. That men should free themselves from the dry husks and scales of pride and exclusiveness, and open their "bowels of compassion," for the poor, the needy, the destitute, and the ignorant.

74. That men are inclined to mix up the teachings of Christ with the teachings of men like themselves—mere human teachers—until they scarcely know what to believe.

75. That instead of placing the Son of God in the foreground, and trusting in him and his teachings, and in the Spirit of God to lead them, they trust in themselves, and in the teachings of other mere men like themselves, and make ship-wreck of their lives.

76. That some of the Churches, which should be filled with spiritual light, because of the presence of God, are in darkness. The pews are empty because of the spiritual coldness and lack of human kindness and brotherly love. Dress and show are the leading characteristics, and even the preachers take pleasure in receiving the praise and the homage of those who come to hear them.

77. That some ministers warn their hearers with great earnestness to "prepare for death," and then immediately try to strangle them by forcing down their throats many absurd things that the ever blessed Christ never, NEVER, NEVER taught.

78. That in this way the people are deceived, and the house of God made a play-house for show and entertainment, and not a place to worship God, and to learn the way of life.

79. That all the organs and functions of man's body or animal nature have their uses, and are essential to him as the tools or servants of the soul, but should not be allowed to become its masters.

80. That man's animal nature, with its appetites, passions, desires, and tendencies, should be held in check, governed, and controlled by his JUDGMENT and CONSCIENCE — educated and enlightened by the commandments, sayings, and teachings of Christ, and by the Holy Spirit as it acts upon the human heart.

81. That they that have the commandments, sayings, and teachings of Christ, and observe and keep them are loved of both him and his Father.

82. That the physical or animal nature of man is of the earth, earthy, and is earthward in all its appetites, inclinations, and tendencies; that man's own strength, unaided by Christ, is not sufficient to enable man to break its power over his spiritual nature, and release the soul from its bondage.

83. That when men are made free from impurity and uncleanness, and humble themselves, then their spiritual strength is increased, and their spiritual natures are exalted, and their spiritual vision is enlarged and perfected, and they begin to see things as they really are, and to "walk in the light."

84. That if men and women knew how important it is to the growth, development, and eternal life of the soul for them to be "pure in heart," and free from the dross of their animal natures, how they would strive to subdue the enemy of their souls; how they would call upon God for assistance; how kind they would be to each other, and how ready to bear each other's burdens, and so "fulfil the law of Christ."

85. That there are those, however, who are foolish enough to say in their hearts: "I care not for the future; let the future take care of itself." They make a bargain with the evil one and say: "Give me the pleasures of this life, the enjoyments and gratifications of my animal nature, and so far as the future is concerned, if there be a future, I will be thine."

86. That the "world," or in other words, our animal nature is no "friend to grace, to help us on to God." It is ever ready to cheat the soul out of its rights, and take from it its good name, its love to God, its hope of immortality, its love for other

souls, and all it holds dear; and what does it give in return? What are its fruits? All manner of uncleanness, with hatred, envyings, strife, pride, jealousy, murders, wrath, drunkenness, revelings, and such like.

87. That on the other hand if we believe in Christ, and walk by his side, and trust in his teachings, and obey his commandments, and are led by his spirit, though the way may at times appear dark, yet it leads direct to our Father's house. And, what will the soul find there? The doors will be opened to receive us; the table will be spread with plenty; our loved ones will be there, and we shall go no more out forever. And, what will God give the soul? What are the fruits of the spirit? Purity of heart, with love, joy, peace, gentleness, goodness, faith, meekness, temperance, "against such there is no law."

88. That to them that have light, *more* light shall be given, and they shall have light in abundance, but from them that use what light they have for selfish purposes, and to injure their fellow men, shall be taken away even the light which they have.

89. That those who profess to believe in Christ should also believe in his teachings, and let their light so shine that others seeing their good works may be led to glorify their Father in Heaven.

90. That the contest between good and evil is ever going on. The enemy of our souls is unseen,

but his darts are well aimed and deadly, and it is only by remaining near our Saviour's side, and hiding ourselves behind the wall of protection which has been provided for us that we can escape unharmed.

91. That in trusting in our own strength, and in the wisdom of the world, we sometimes glide along for a while without any great and apparent misfortunes, but the turns in the road are liable to be sharp and sudden, and then we begin to experience a feeling of unrest and uncertainty; but if we trust in God, through faith in Christ, we shall find the way straight and narrow: yet, the track is securely laid, and though the cars may not always be palace cars, still they are safe and comfortable, and the huge engine of God's providence that draws them, never gets weary of its burden, never becomes disabled, never fails to be on time.

92. That now God's mercy is freely offered to all, and he who neglects or refuses to accept Christ and his teachings, and to be led by the Spirit, shall miserably perish in his sins. At the end he shall bitterly bemoan his fate, for he shall walk in darkness "having no hope, and without God in the world."

He shall cry for light, but no light shall be given him, for he has rejected the "only begotten Son of God," and his day of probation is past, and his eternal night of sorrow and torment has come.

93. That the loving and gentle Spirit of Christ still follows the lost soul, and hovers near it even in its prison-house, but from the very nature of things is unable to give it light, for the light of the soul has gone out; the "oil" in its "lamp" is gone, and there is nothing to light. One soul cannot borrow the light of others, for each soul will require all the light which it possesses, for itself.

94. That even the disciples of Christ will sometimes meet with great temptations to do wrong, and thus deny their Master, but if they trust in Christ and his teachings, and ask the Holy Spirit to lead them, they shall triumph over every evil.

95. That they who start for the "kingdom of God," and become weary by the way, and turn back, shall suddenly find themselves in slippery places, sliding down the hill into perdition, and dragging others with them.

96. That preachers of the gospel who for the sake of being in advance of others, and of appearing smart, build up for themselves unsafe hobbies to ride, instead of holding fast to the plain and direct teachings of Christ, shall suddenly find themselves falling "into the ditch," greatly to the amusement of their enemies and without sympathy from their friends.

97. That those who would do effectual, honest work for the Master must first become as little children, and LEARN of him, for he was "meek and

lowly in heart." They must know the kind of work he did, the quality of work he did, and the spirit with which he did his work.

The fields are ready to harvest, and the harvest truly is great, but the laborers are few.

Have we no compunctions of conscience for our coldness and indifference in the Master's cause?

Do we feel no gratitude in our hearts to the Lord of the harvest for what he has done and is doing for us?

Will we not now arise and offer the dear Saviour our loving, willing, obedient, and therefore acceptable service?

98. That until men and women are willing to surrender their own WILLS to the will of God, and be "converted" or TURNED to the Lord they cannot expect to be successful in winning other souls to Christ, or hope that others will gladly listen to their instruction.

99. That men are saved and the soul is kept alive by the love of God in the heart, and all may have and enjoy that love if they will believe in Christ and his teachings, and will endeavor by the help of God to keep his commandments and sayings. And this is his commandment: "That ye love one another." By this, says Christ, "shall all men know that ye are my disciples, if ye have love one to another." And this is his commandment that "Whatsoever ye would that men should do to you, do ye even so to them."

And this is his commandment: "That ye resist not him that is evil." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

100. That none but the "pure in heart" or the true friends and disciples of Christ can enter Heaven, and enjoy his love and protection: "For without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie."

"I Jesus have sent mine angel to testify unto you these things in churches. I am the root and the offspring of David, and the bright and morning star."

"And the Spirit and the bride say: Come. And let him that heareth, say: Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

PART SECOND.

THINGS THAT MEN SHOULD KNOW.

1. That our friends and companions, though laid away by the hand of death, and beyond our reach, are not beyond the power of God to reach and bring forth to newness of life.

2. That the great Master Workman has abundant material at his command with which to repair all injuries, and make our loved ones more beautiful and serviceable to us than ever.

3. That children should be led in the right direction when they are young. When they are old enough to walk, and are able to understand, and know right from wrong, they should be told that though they cannot see their Heavenly Father yet he can see them, and will hold them responsible for their conduct.

4. That while traveling along the pathway of life we should have a kind word for all we meet, and be ever ready and willing to take them by the hand, and speak words of sympathy and encouragement to those in trouble or affliction.

5. That when men go in pursuit of game in order to find that which is desirable food for the soul, and beneficial for them, they should take Christ with them, and willingly use the weapons which he provides for them, and even then they will not

be successful, and hit the mark at which they aim, unless they allow the dear Saviour to lead and direct their efforts.

6. That men without the teachings of Christ are like unwise huntsmen. Left to themselves, they are inclined to pursue unworthy objects, and to start without due preparation or forethought. The game that is most apt to attract their attention is of a low and groveling or worldly nature; it is from beneath instead of from above. They have not the weapons of Christ, nor the aid of the Holy Spirit.

7. Led by their appetites, passions, and unclean hearts, they run, and run, after the things of the flesh, but give no heed to the more noble game or objects, the food that cometh from above, the word of God, and the divine love from the ever living, and ever blessed, fountain of life.

8. That sometimes, when we meet strangers, there comes over us a feeling as though we had known them for years. This is in consequence of the unity of spirit; but when we meet Christ, we shall intuitively feel that he has known us from our earliest infancy.

9. That truly the "iniquity of the fathers" is visited upon the children; for as the father is, so the child is apt to be. If the father is led, governed and controlled by his appetites, passions, and the desires of the flesh, the child is apt to be the same.

If the father ill-treats his child, his child in turn will be liable, unless "converted" or turned to the Lord, to ill-treat its offspring, and so the parents are responsible in many instances for the misfortunes and the death of not only the bodies, but also the souls of their children.

10. That in order to accomplish anything worthy of themselves, men should believe in Christ, and him crucified, and have a "FAITH which WORKETH by LOVE."

11. That the fields are large, but the ground is often stony, barren, and unfruitful, and the labor will be lost, unless we are inspired by love for the Master and his cause, and submit our wills to the will of God and are led, guided, and controlled in our movements by the Holy Spirit.

12. That the professions of many are very great. The stalks are of enormous growth, but the fruit is of a very inferior quality. The fruit is shriveled and of a very bitter taste.

13. That through faith in Christ, that worketh by love, men must be made clean, and put on the garments of righteousness, then will they be Christ's disciples indeed, and be joint heirs with the "Prince of Peace," and reign with him in the kingdom of his Father.

14. That "flesh and blood cannot inherit the Kingdom of God," for our natural bodies are of the earth, earthy. They die and are laid away in

the tomb, and there they remain unless removed by some natural cause.

15. That there is no exception to this rule or law; no, not even in the case of the ever blessed Son of God. His corporeal or natural body is not the glorious body which he now has in Heaven. His earthly body, like others, was "sown a natural body;" it was raised a "spiritual body." "There is a natural body and there is a spiritual body." "Thou sowest not that body that shall be," but "God giveth it a body as it hath pleased Him."

16. That matter is one thing, but spirit is quite another thing, and they are not interchangeable or transmutable.

17. That when the natural body dies the spirit or soul of man immediately takes its flight.

18. That the soul of man at the death of the natural body is clothed with a spiritual body more beautiful and more nearly perfect than the natural body; but not unlike it in its general appearance, inasmuch as it can easily be identified by its friends.

19. That those in the blessed spirit life can see and recognize their natural bodies after leaving them, but regard them with about the same interest that men regard an arm or leg which has been amputated for some good and sufficient cause, and laid aside as useless.

20. That men should be very careful to let the light which God has given them so shine in their

own homes, that those of their own household may see their good works and glorify their Father in Heaven. They should not only possess Christ, but openly profess him before every member of their household, from the greatest to the least, and not try to put out the light so freely given.

21. That perfect love, unity, and harmony should ever exist between husband and wife, in order to reap the greatest amount of happiness.

22. That sometimes men are made to appear exceeding low and small in the estimation of all right-minded people from the position they assume with reference to those who are financially at the "foot of the ladder." They think that because they can ride in their own carriage they are better than others less favored than themselves so far as mammon is concerned, but who may, nevertheless, be far above them in intelligence and character. Such men will scarcely deign to speak to the poor, but desire that the poor should bow down to them and do them homage.

23. That the poor sometimes demean themselves by bowing down and humbling themselves in the dust before those that have riches. These men may not have riches themselves, but their "love of money" is very, very great, and they kneel at the shrine of Mammon.

24. That men and women should worship nothing but God, for in this world even our best friends

are liable even on very slight provocation to insult, deceive, and abuse us.

25. That whoever gives of his money or time to advance the cause of Christ, and thus to build up the kingdom of God on earth shall find that his reward will be very great.

26. That the indolent and selfish are always looking for ease and luxury without regard to the want and suffering which exist all around them.

27. That those who would act as pilots on the old "Ship Zion" should turn their faces Zionward, and take their position where they can see clearly their bearings, and be ever on the lookout for passengers who may desire to get on board.

28. That in fishing for men great caution should be used in gathering them in, that no violence or harsh means be used, so that the feelings be wounded in the catching.

29. That men and women should strive to develop the powers of mind and soul which God has given them, and stand erect upholding each other in the cause of right, ever reaching Heavenward instead of earthward.

30. That men and women having committed willful sin have alienated themselves from God, and forfeited their right to eternal life and happiness; they are thus shorn of their former spiritual strength, and can only be redeemed or reclaimed from the bondage of sin by believing in Christ the

Son of God, and endeavoring by the aid of the Holy Spirit to walk in the footsteps of the great Teacher.

31. That if those who profess to believe in Christ were as anxious to lead others to God and to teach them the way of salvation as Christ the great Teacher was to receive and instruct them, many a poor brother who is now, insanely, wandering on the barren hills of doubt and unbelief would be basking in the light of the "Sun of righteousness" and be safe within the fold.

32. That a tremendous power or attractive force is continually exerted by the Holy Spirit to draw men Heavenward, but men, being free moral agents, are at perfect liberty to choose whom they will serve.

33. That men are influenced by motives, consequently they are saved or lost, are in light or in darkness, are happy or miserable, according as they accept or reject the Son of God and the offered assistance of the Holy Spirit.

34. That implicit trust and confidence in the Father, and in the Son, and in the Holy Spirit is necessary to man's complete salvation or redemption from the bondage of sin.

35. That man's animal nature is developed, beautified and made healthy by the nature and quality of the food it lives upon, and what is true of the body in this respect is also true of the mind. As

a man "thinketh in his heart, so is he." In other words, the soul is developed according to the nature and the quality of the thoughts it loves and feeds upon.

36. That all things pertaining to the souls of men previous to the death of the body are manifest to God and the angels; yes, even the most secret thoughts of the heart are known to them.

37. That during the hours of sleep when the soul of man is unconscious of its surroundings, and the reasoning powers or faculties of the mind are dormant, the angels of God can catechise the soul, and read from its deepest recesses as from a printed page.

38. That then the soul can be seen by them as it really is in its nakedness, unveiled by false appearances, fraud or hypocrisy, and they learn many things concerning it.

39. They can note its perfections in consequence of its love to God and man, and the Truth as it is in Christ. They can also see its hideousness and its deformities in consequence of its love for "the world, the flesh, and the devil." They can bring to its view bright visions of joy and blessedness, reserved for those who believe in Christ and his teachings, and they can whisper words of advice and warning to those who reject Christ and his teachings, and refuse to be led by the Holy Spirit.

40. That men should be dutiful, honest, and faithful, performing the obligations required by justice and propriety.

41. That men should be honorable and fair in their dealings one with another; disposed to believe in the promises of God, and true and constant in affection to persons to whom they are bound by ties of love, gratitude, or honor.

42. That God is abundantly able and willing to teach all His children who are willing to humble themselves and become dutiful, loving, honest, and faithful followers of Christ.

43. That the followers of Christ should scorn to do in private that which they know to be contrary to the will of God, as dictated to them by their judgment and conscience, as much as they would scorn to do it in public; knowing that even the thoughts of the heart are manifest in the sight of God.

44. That no one can serve God and Mammon at the same time. If men become too much interested in worldly matters, they are very apt to neglect the things of God.

45. That he who will forsake the error of his ways, and turn to the Lord with full purpose of heart, shall find that the obstacles in his path, which before seemed insurmountable, will suddenly be removed out of his way, and that sweet peace of mind and joy in the Lord will be his, instead of

sorrow and a fearful looking-for of final destruction.

46. That the animal nature of man chafes under restraint, and makes great efforts at times to break away and follow the bent of its own inclinations, appetites, and passions. By its strength and persistence it is sometimes enabled to overcome the judgment and conscience, and break away from the restraints of the spiritual nature, and is then ready to roam at will in the highways of unrighteousness.

47. That the careless and reckless manner in which men thus rush on to destruction should be a warning to those who come after them.

48. That the animal nature should be under the control of the judgment and conscience, and that these in turn should be enlightened by the teachings of Christ, and the Holy Spirit.

49. That a true disciple of Christ would sooner have his right arm amputated, and cast from him, than to follow the natural impulses of his animal nature to do evil by being led, governed, and controlled by his appetites, and passions, and desires.

50. That erroneous interpretations are frequently given to the teachings of Christ, as for instance, the eating of his "flesh," and the drinking of his "blood." This language is figurative, and was designed to convey an important truth; namely, that the mind or soul is nourished and fed by what

it thinks about. Men, therefore, feed on Christ and become like him by believing in him, and loving him, and thinking of him. They are cleansed from sin by becoming Christ-like, and not by eating his "flesh," or drinking his "blood," or washing in his "blood," either actually or in imagination.

51. That men not unfrequently love money more than all else beside. It is their god. They set their hearts upon it. Their love for gold is so strong that with them it becomes a sort of mania. For money they will sacrifice ease, comfort, virtue, health, and even the love of their best friends.

52. That men should believe in Christ and his word, and rejoice in God's presence forevermore.

53. That men ought so to live as though seeing the invisible.

54. That there is an almighty and ever-living God, and in all thy ways acknowledge Him, and He will direct thy steps.

55. That the eye of our kind Heavenly Father is ever upon his children. He watches every movement and knows all their plans and purposes.

56. That it is not possible for an earthly friend to take the loving interest in our welfare that our Heavenly Father does, to shield us from danger seen and unseen.

57. That when our earthly body dies, and is therefore no longer a suitable habitation for the

soul, our Heavenly Father changes our earthly body for a better and more nearly perfect one. He does so immediately after the death of the earthly body. We are changed in a moment, in the "twinkling of an eye," and, oh! the joy, the freedom, the ecstasy that the soul of the righteous feels as it enters upon its new life.

58. That there is nothing hidden from the all-searching eye of God. He knows what is in the mind of man. Even the most secret thoughts of the heart are all open and plain to Him, and as easily read as from a printed book.

59. That men are so constituted by nature that in most instances it is quite useless to try to compel them to be good, either by scolding at them or by saying, "Why don't you do this or why don't you do that?" You can only convince them of the error of their ways by appealing to their reason and conscience in a spirit of kindness and love.

60. That the heart at times yearns for the true "bread of life," that which can nourish, develop, and strengthen the soul, and fit it for the world to come.

61. That the dearest and most valued thing to a man is his life. What will a man not give in exchange for his life? Yet, there have been those who thought it not so terrible a thing even to lay down their lives for the good of others. That was the real genuine Christ-love. Oh! how that kind of love lifts the soul out, and above, and beyond

the mere selfishness of most men who love only themselves, and the things of the world, and are forever bickering for place and position, and taking advantage of every opportunity to get the advantage of their fellows, and advance their own selfish interests.

62. That Jesus Christ was the "Beloved" Son of God. He was the great medium or channel through which the Spirit of Truth came to men. He was the "offspring of David"; the great teacher sent of God.

63. That men are often held as prisoners by their savage, cruel animal natures. They are vigilantly watched and guarded by the enemy, and if they try to escape from its thraldom are immediately set upon by the watch-dogs of Satan.

64. That while in the enemy's country they are met on every hand by drunkenness, ignorance, cruelty, selfishness, and superstition. Occasionally the soul gets a glimpse of the border-land of freedom—the eternal city of God—and it sighs for home, and friends, and protection, and love.

65. That men should not be weary in well-doing, for deliverance shall yet come if they faint not.

66. That men should trust in the Lord at all times, and love him with all their hearts, and have charity for the neighbor who is also, perchance, in like captivity.

67. That it is the duty of men under all circumstances to resist temptation, and be led and controlled by their JUDGMENT and CONSCIENCE, enlightened by the Holy Spirit.

68. That men should be careful of their conduct, not only for their own good, but also for the sake of the influence they exert upon others.

69. That men should help one another, not only by bearing each other's burdens, but also by encouraging and assisting others to bear their own burdens.

70. That the vilest sinner can be made clean, pure in heart, and fitted for the kingdom of God, if he will repent, believe in Christ and his teachings, and turn to God with full purpose of heart.

71. That in order to do this, he must learn to love God with all his heart, and his neighbor as himself, and then, by the aid of the Holy Spirit, be led and controlled at all times by his judgment and conscience, instead of his appetites, passions, and desires.

72. That "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," but our chastening is no more than is necessary for our eternal welfare, and every blow is dealt in kindness, in mercy, and in love.

73. That as the natural eye beholds natural light, so the spiritual eye beholds spiritual light,

and men and women often choose "darkness rather than light," because their deeds are evil.

74. That in this present world men and women fit themselves for the spiritual kingdom of light or for the spiritual kingdom of darkness.

75. That those who love spiritual light rather than spiritual darkness at the time when the natural body dies, continue throughout the unending ages of eternity to love it and *vice versa.*

76. That those who have fitted themselves for the spiritual kingdom of darkness are as much depressed and as unhappy if placed in the kingdom of light, as those who are fitted for the kingdom of light would be if placed in the kingdom of darkness.

77. That Christ, our blessed guide and teacher, is waiting and watching for all his true disciples, and preparing places in his Father's kingdom for all who love and serve him.

78. That only those can enter the kingdom of God who are made clean through the divine word, and deny themselves, and take up their cross, daily, and follow in the footsteps of Christ.

79. That our Heavenly Father is interested in the welfare of his children, and not only knows, but sympathizes with them in their trials and temptations.

80. That to those who believe in Christ and his teachings, and trust in the Lord, and do good, the

fear of death is taken away, for "perfect love casteth out fear."

81. That the Holy Spirit is with the children of God, to help them, and to teach, encourage, and strengthen them, and to lead them in ways of truth and righteousness.

82. That those who are led and controlled by their animal natures, and love the things of the world more than they love God, often find it very difficult to break the bonds which bind them, and to escape the bondage of sin.

83. That unless the soul is made free from the bondage of sin, previous to the death of the natural body, the soul will perish and die.

84. That to be led and controlled by the animal nature is DISEASE, DEATH, and DESTRUCTION; but to be led and controlled by the spiritual nature is LIFE, HEALTH, and SAFETY.

85. That the animal nature of man, with its appetites, passions, and desires, is wild, untamable, and untrustworthy.

86. That to men in general it seems far easier to be worldly minded than to be spiritually minded, but to those who prove faithful to their souls' true interest in this world many important interests will be intrusted in the next world.

87. That God and the angels are interested in the salvation of men, the redemption of the soul

from the bondage of sin or the thraldom in which it is held by its animal nature.

88. That every disciple of Christ who has been released, and set at liberty, should be careful not to place himself in temptations greater than he is able to bear, lest he be led astray by his appetites, passions, and desires; and ruin not only himself, but also bring reproach on the cause of Christ.

89. That though our friends one after another are taken away from us, and pass out of our sight, yet they are not gone forever; and though we cannot follow them now, we shall follow them in due time.

90. That though the grave may seem dark and uninviting, yet it is but the gateway to the life immortal for the true disciples of the blessed Christ.

91. That to the followers of Christ the pathway to the better land is not dark or gloomy, but is lit up with the brightness and the glory of the presence of the eternal and loving God, who is the light and the life of those who love and serve Him.

92. That happy "are the dead which die in the Lord" for though we mourn their loss, yet happy are they in His presence, and truly "their works do follow them."

93. That it is the duty of the disciples of the great Teacher, Jesus Christ, to carry the bread of life to those who know not the way, and are perishing for the want of spiritual food.

94. That those who carry the bread of life to the hungry soul should not be discouraged by finding difficulties in the way, but should press forward in the name and in the spirit of the Master.

95. That woe to those who reject the blessed Christ and his teachings, and love the world and its teachings, and follow the vain promptings of their own wicked hearts, and their appetites and passions.

96. That Christ is "the way, the truth, and the life," though there is another way which seemeth good unto a man, but the end thereof is death.

97. That to believe in the Father, and in the Son, and in the Holy Spirit, and to love God with all the heart, and the neighbor as one's self, and be led and controlled by the judgment and conscience, illuminated by the Holy Spirit, is LIFE.

98. That without faith in Christ, and love to God and man we cannot present ourselves a "living sacrifice," acceptable in His sight.

99. That if men are willing to humble themselves in the sight of God, and become trusting, loving, and obedient, like as little children, they will be made to realize the Fatherhood of God, and the personal friendship of Christ.

100. That BLESSED is the man who is made to realize the Fatherhood of GOD, and His eternal LOVE and friendship, through FAITH in his Son, Jesus Christ.

PART THIRD.

THINGS THAT MEN SHOULD KNOW.

1. That the future life is no mere speculation, but is as real and tangible, and as much in accordance with the spiritual laws of the loving Heavenly Father as the present natural life is in accordance with the natural laws of the Heavenly Father.

2. That God is a spirit; and because He lives we shall live also. Blessed be His holy name forever!

3. That those once released from the bondage of sin should be careful thereafter not to yield to temptation, and again be overcome by evil.

4. That to resort to undue severity or to yield to anger in the government of children is neither wise nor prudent, nor productive of good results.

5. That all our actions and even our most secret thoughts are known to God.

6. That those who yield to temptation to do wrong and permit themselves to do things contrary to their judgment and conscience are troubled and harassed by unseen forces over which they have no control.

7. That men must repent and be "converted" or turned towards God, and become harmless, loving, innocent, aud teachable even like little children, if they would enter into the kingdom of God.

8. That Christ is the Rock of Ages, which cannot be moved; and those who believe in him and his Word, and love and follow him, shall never die, spiritually.

9. That in like manner as Christ overcame the "world" or his animal nature, and was led and controlled by his judgment and conscience, and the Spirit of God, so must his disciples deny themselves and take up their cross, daily, and follow him, in order to be fitted for the life eternal.

10. That it is "home where the heart is," whether in cottage or palace, and true disciples of the Lord Jesus Christ are happy in the thought that they shall dwell forever in the presence of their Heavenly Father, and in the presence of Christ, and the holy angels.

11. That God is ever guarding and shielding his children from dangers seen and unseen.

12. That our Heavenly Father is good, and kind, and merciful, and true; and should ever be regarded by men with reverence and love.

13. That those who are led and controlled by their animal natures, and love the world, the flesh, and the devil, shall find that Satan is false, and cruel, and that he will not stop at any infernal deed; but will urge his followers on to perdition, adding insult to injury as they proceed.

14. That in our endeavors to train up children in the way they should go we must try to win their

cheerful obedience by appealing to their judgment and conscience in a spirit of kindness and love.

15. That if we leave the "straight and narrow way" ourselves, and use violent means to coerce men, women, or children, against their will, we shall fail in our efforts to do them good, and leave them no better off than when we found them.

16. That the enemies of God and man are often used in the providence of God as instruments in His service, and when they vainly imagine that they are retarding the cause of Christ their purposes fail, and their infernal acts are made to redound to the glory of God.

17. That all things are possible with God, but with man it is not so; therefore, man should ever, and under all circumstances be willing to say: "Not my will, but thine," O God, "be done;" believing that all things shall work together for good to those who love and trust in Him.

18. That the loving, protecting care of our Heavenly Father is ever over, and around, and about His children, and none of their steps shall slide if they trust in Him.

19. That though men may change, and ages roll away, yet God and Truth never change; but they are the same yesterday, to-day, and forever.

20. That what we think may indeed affect us; but it does not affect the truth. Facts are facts and what we think about them does not change

them; therefore, we should be careful how we criticise.

21. That those who love God and man while in the flesh, and try to do the will of the Father, and obey the truth as it is in Christ, shall shine in dazzling splendor in the kingdom of God, and appear as angels of light.

22. That continual watchfulness, and prayerfulness is necessary to those who would walk in the footsteps of Christ, the great teacher, in order to resist temptation, and evil influences, and worldly policy.

23. That there is no such thing as standing still for any very great length of time. If men do not advance in ways of truth and righteousness, they are very apt to go back. If they do not try to climb up the hill, they are very liable to back down the hill.

24. That men often do not rightly estimate their own powers or ability, or do what they are capable of doing to advance the cause of Christ and of humanity. They are apt to say: "There is a lion in the way," and excuse themselves on very trivial grounds.

25. That the sin of omission in many instances is as great as the sin of commission; and those who fail to do their duty when it is made clear and plain to them shall suffer great loss, and shall be regarded as enemies of Christ.

26. That those who try to lead other people into difficulty not unfrequently get injured themselves, and require the assistance of those they have tried to injure.

27. That by faith in God, and prayer, one can go without danger over difficulties where those who go in their own strength would be almost certain to be ruined.

28. That we must look for assistance from above, and not from beneath, if we would make life truly a success; for the power to accomplish that which is needful for the soul's highest good comes only from God.

29. That clouds and darkness may sometimes envelop us, and for a time obscure our vision; but if step by step we follow on where Christ leads, we shall soon be free, and beyond the reach of the emissaries of Satan.

30. That the influence which we exert upon others is communicated from one to another almost indefinitely, and no one can ever estimate the good or the harm that a word may do.

31. That those engaged in the education of the young, either in Sunday School or Day School, should be led and controlled at all times by their judgment and conscience instead of their appetites, and passions, and desires; that they may be living examples of righteousness to those who are instructed by them.

32. That in the place "where the tree falleth there it shall be." In other words, as the life has been in this world, so it will continue to be in the next world. As the character of a man is at the time the natural body dies, so it remains to all eternity.

33. That the ruling love cannot be changed after the death of the natural body any more than a hemlock tree could be changed into a pine tree after it had been severed from the stump.

34. That the ruling love must be changed, if it is changed at all, before the soul leaves the natural body.

35. That those who love themselves and the things of the world more than God and the souls of their fellow men can seldom if ever be "converted" or turned by harsh means; but must be won by appealing to their judgment and conscience in a spirit of kindness and love.

36. That no impurity can enter the kingdom of God.

37. That every one shall receive the just recompense or reward for the deeds done in the body; and the rewards will be different. Each will receive according to his "several ability," and the use he made of the talents given him.

38. That those who cling to the Rock of Ages shall go safely down into the valley and shadow of death, and no harm shall come to them, for God is with them to strengthen and to bless.

39. That the animal nature of man is so strong, and the temptations to do wrong are so great that men need ever to be on their guard lest they yield to the allurements of Satan, and fall as the victims to his devices.

40. That as Christ, the great Teacher, had to endure trials, temptations, and wear the crown of thorns, so must his disciples or scholars, if they would be perfect, be willing to endure hardship, and temptations, and tread the thorny paths of life.

41. That the covetous and filthy who delight in fighting, in biting, and devouring one another, will find their portion among the dogs, the liars, and the hypocrites in the outer darkness.

42. That the fearful and unbelieving shall prostrate themselves in the dust before the Lord in fear and astonishment in that day when His power shall be manifested in their presence.

43. That as a tree is known by its fruit, so he who professes allegiance to God, and to Christ, should be known by his fruits of righteousness; by doing by every human being just as he would do by himself under the same circumstances, for in so doing he is really working for himself.

44. That those who are the true disciples of Christ should be willing to take up their cross, daily, and follow the Master whithersoever he may lead them.

45. That when the bodies of our loved ones die, and we lay the caskets away in which the jewels were kept, our friends are still with us as really as they were before, only we cannot see them with our natural eyes.

46. That when the natural body gets old and infirm or useless, the good Lord takes it away from us, and gives us a better one that will never grow old or infirm.

47. That the artillery of Heaven is silent in its discharge, but tremendous in its effect upon whomsoever it is aimed.

48. That while the rewards for well-doing are very great, unspeakably great, so in like manner are the punishments and also the torments unspeakably great for those who die in their sins, as enemies of God and man.

49. That as eye hath not seen nor ear heard the good things in store for those who love and serve God, so eye hath not seen nor ear heard of all the evils in store for those who neither love nor serve Him.

50. That in the next world each soul will have its "own body" or, in other words, it will have a spiritual body, which will agree precisely with its real character which it has formed for itself in this world.

51. That those who in this world are governed and controlled by their animal natures, and make

brutes and serpents of themselves, and enslave, and dwarf, and kill the soul or spiritual nature, and die in their sins, should not be surprised to find in the world of spirits that they assume the form and appearance of animals; yea, ungainly and hideous monsters instead of men and women as God designed. Neither should they be surprised at finding they shall be confined and otherwise restrained from doing evil and violence or injury to themselves or others.

52. That in this present world men put themselves in the kingdom of God or the kingdom of Satan. Being free moral agents, they are at perfect liberty to choose whom they will serve; but the choice must be made before the natural body dies, for then the choice is fixed forever.

53. That the voice of the dear Father is ever calling to his wayward children, saying: "Turn ye, turn ye from your evil ways; for why will ye die?" and the voice of the dear Saviour is ever calling: "Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and LEARN of me."

54. That men drive away the heavenly influences and delight themselves in the gratifications of their animal natures. They set at naught the law of God, and the commands of God. They love themselves and the things of the world. They are led, governed, and controlled by their appetites, and passions, and the desires of the flesh.

55. That many men and women believe in nothing except what they can apprehend by the senses of their animal natures, and scarcely recognize the fact that they have a soul or spiritual nature or that there is a God or a future life; whereas they are in the midst of spirit life all the time, and the animal nature in which they take so much delight is the very thing which obscures their spiritual vision.

56. That men and women are like children with toys; they are so much taken up with the gifts that they forget the giver. They live for time, and not for eternity.

57. That when men shall be freed from the earthly body, and see things as they really are in the light of Heaven, if they have chosen the "better part," they will shout for joy, and praise their Heavenly Father, who created, and Christ the great Teacher, who redeemed them, and led them in the way of life everlasting.

58. That men should keep the doors and the windows of their hearts closed and fastened against the enemy of their souls, who is liable at any moment to be near, seeking whom he may ensnare, enslave, and destroy.

59. That they who take advantage of youth and ignorance, and lead others astray, shall receive their portion with the hypocrites in the hells of torment; but those who believe in Christ, and awake to righteousness, and do unto others even as

they would do by themselves shall receive rich rewards in life that is to come.

60. That in the instruction of children we should be kind, and courteous, and strive to win their respect and confidence. By so doing we can exert a great influence over them, and often easily win them to Christ.

61. That blessed is the man who can truthfully say: "I am led, governed, and controlled by my judgment and conscience—educated and enlightened by the teachings of Christ and by the Holy Spirit—and not by my appetites, passions, and desires."

62. That Jesus of Nazareth is indeed the King of kings, and the Lord of lords, to all those who believe in him and his teachings, and try, by the help of God, to walk in his footsteps.

63. That all who would do earnest and effectual work for the Master should gird themselves for the Christian race, and fear not to engage in the conflicts or trials which may await them, for the victory shall be theirs if they faint not.

64. That two ways are set before us, and we must choose which we will take. One of these ways is broad, and easy to travel; but it leads to misery and destruction. The other way is steep and narrow, and difficult to ascend, but it leads to God, to happiness, and to Heaven.

65. That men like the prodigal son in our Saviour's parable, have wandered away from their Heavenly Father, and prefer to dwell among swine, but the dear Father is ever calling to his children to return to Him.

66. That in the Father, and in Christ, and in the Holy Spirit we find the three-fold lever or power of God manifested, which moves, sustains, and upholds all things.

67. That they who start for the kingdom of God and turn back again to their former evil ways shall miserably perish by their own foolishness, except they repent, and again turn to God.

68. That men should not refuse to assist others in distress, nor should they ever treat others discourteously or unkindly simply on the ground that they do not know them by name.

69. That impure and evil disposed persons are ever on the lookout to ensnare some unsuspecting and innocent victim whom they may find incautious enough to listen to their lying tongues.

70. That unclean brawlers, whose feet are swift to do mischief to others, usually hurt themselves more than they do others, and, while they frighten many, they usually catch only some filthy dog like themselves.

71. That the rich should not oppress the poor, and try to take from them their rights.

72. That as men have been prospered in worldly possessions so should they deal liberally and justly by the poor, and not be too penurious and exacting in their dealings with them; but remember the saying, "that he who gives to the poor lends to the Lord."

73. That while we are assured in the Bible that "without are dogs," etc., yet there is no good reason why any should remain as dogs, and stay out of the kingdom of God, for now "WHOSOEVER WILL," may come.

74. That even the best have their faults, and weaknesses, and the filth of the world is on their feet, but if they believe in Christ and deny themselves, and take up their cross, daily, and try, by the help of God, to follow the great Teacher, they are accepted of the Father.

75. That those who use the light they have for the good of others in a spirit of self-sacrifice shall find their cup of blessing full to overflowing.

76. That the death of the body does not bring with it a change in the character; but as a man or a woman is when the natural body dies, so they are when they enter the next world.

77. That in the blessed spirit life the redeemed of the Lord eat, and drink, and sleep. They talk and sing; they love, they learn, they labor. They develop in wisdom and knowledge, and become more and more like Christ, for there they "see him as he is."

78. That every undertaking which has for its object the glory of God, and the good of mankind, is seen and recorded by the angels of God.

79. That the spiritual bodies of those who are redeemed, or liberated, from the bondage of sin are not unlike their natural bodies, in general appearance of form and countenance, except that they are more refined, resplendent, and beautiful,—and they belong to the kingdom of God; but on the other hand, hideous, hateful, and repulsive are the spiritual bodies of those who die in their sins, as enemies of God and man,—and they belong to the kingdom of Satan.

80. That every man or woman who has the advancement of the kingdom of God at heart should be up and doing, and work while the day lasts, for soon "the night cometh, when no man can work."

81. That now there is work for all. If one cannot plant, he can water the trees which others have planted; and every one should so labor as not to destroy or injure the plants in the Heavenly Father's vineyard.

82. That in order to be the "salt of the earth," men must believe in Christ and feed their souls on the truth as it is in Christ. They who engage in the Christian warfare should expect to fight valiantly for the Master with the "sword of the Spirit," if they hope to accomplish anything worthy of praise.

83. That the pathway of life may often appear rugged and desolate, and as we approach the river of death the floods may roar, and we may apparently be hedged in on every side, but if we still trust in God, and place ourselves under the guidance of Christ, the great Teacher, he will conduct us safely to the fountain of "living water" which is ever flowing.

84. That as we travel down the stream of time our great object should be to glorify God in our daily life; to wash and make clean not only our feet, but also our head and our heart.

85. That if men surrender their wills to the will of God, and place themselves under His care and guidance, they shall be carried safely at all times and under all circumstances.

86. That many in the churches are vain and worldly, and in consequence the windows which should be opened Heavenward are not kept clean, and free from the dross of earth, so that the floods of golden light can enter in and dispel the darkness.

87. That the great majority of men we meet in daily life are apparently all-absorbed in business and the pleasures and frivolities of this present world. Fashion and display with most men and women is the all-important topic for consideration.

88. That to ask suddenly a worldly minded professor of religion to state, briefly, his present re-

lation to Christ, or to give his religious experience, would be to dumbfound him completely.

89. That those who really have the cause of the great Teacher at heart and love God with all the heart, and the neighbor as themselves, have the Missionary spirit, and are usually willing to do Missionary work.

90. That on every hand we see those who are addicted to the use of strong drink, slaves to their appetites and passions, going down to drunkards' graves, without hope and without God in the world. Shall not Christians stretch forth a hand to help them?

91. That those who profess to love the Lord should also love their fellow-men, and deal gently and kindly by the erring, and so fulfill the royal law by doing unto others as they would have others do unto them.

92. That unless men are willing to humble themselves, and become as little children, and desire the presence and guidance of God, even as a little child desires the presence and guidance of its father or mother, they cannot be fitted for the kingdom of God.

93. That it is well for us in the midst of life to think of death, for no man is absolutely certain of living a day or even one hour.

94. That happy is he who, when the Master calls, shall be found ready, and watching, so that

he be not taken unawares, for then there will be no time for preparation.

95. That true enjoyment is only to be found in submission to the will of God, and by believing in His beloved Son Jesus Christ, and walking in the way which he has marked out.

96. That truth is mighty and will prevail; and though men may sometimes dislike to hear the truth, yet nevertheless the truth will commend itself to man's judgment and conscience.

97. That in order to do the most good to our fellow-men, and also to ourselves, we must deny self, take up our cross, daily, and follow Christ.

98. That we must be slow to remember our own good deeds, and slow to seek the applause of our fellow-men; but quick to see our own faults, and turn away from them.

99. That if we proclaim the truth as it is in Christ we shall be instrumental in the hands of God in changing many from nature's darkness,—from brutish slaves to their appetites and passions,—to men and women who shall stand erect in the image of their Maker, and be governed and controlled by their judgment and conscience.

100. That brutish people who are governed and controlled by their animal natures may glide along for a time very safely; but a disaster is liable at any moment to lay them low, and usher the soul into eternity.

PART FOURTH.

THINGS THAT MEN SHOULD KNOW.

1. That those who know the will of the Master and fail to do his will, and also those who recklessly throw away the bread of life that is given them, instead of using it to nourish, develop, and strengthen their souls or spiritual natures, shall give an account of their stewardship.

2. That those who delight in the law of the Lord, and in works of righteousness, and believe in Christ and his teachings, may be ridiculed; but their principles and conduct will commend them to all who know them.

3. That those who know the truth should be ready and willing to proclaim it on all suitable occasions.

4. That the LOVE of God, and the TRUTH of God are like a strong rope by which, if a man will but use it, with God's help, he can be arrested in his downward course, and converted or turned around towards home, and Heaven.

5. That in Heaven pure unselfish LOVE, and the TRUTH as it is revealed in Christ, are the ties which bind the redeemed and immortal souls to each other, and give them joy in Heaven, and blessedness and peace in the presence of the King.

6. That ALL are called, but some are not chosen, from the fact that there is no life in them. They are like fish cast upon the shore; the good are saved, but the bad are cast away as worthless.

7. That those who love God and man, and are led by their judgment and conscience, enlightened by the teachings of Christ, and by the Holy Spirit, are made heirs of God and joint heirs with Christ.

8. That the redeemed of the Lord who are in the Kingdom of God, and have once entered into the blessed Spirit life, cannot thereafter be influenced to do wrong; but are forever at home in their Father's house, and eat of the bread of life from His table, and drink from living fountains.

9. That even in this present world the inward joy and peace experienced in following closely after the Master is very great, and no man can be truly happy who is unwilling to follow him.

10. That those who in this life enjoy the society of the good and true, and believe in the revelations of God, and in the promises of God, may partake of rich feasts of divine truth, and be made aware of many things which, perhaps, they did not deem it even possible for them to know.

11. That to the pure in heart even the mention of uncleanness, and the abominations practised by the ungodly, are unpleasant and offensive.

12. That it is well at times to seek solitude, rest, and recuperation of body and mind; but the timid

and solitary, and unduly exclusive man will seldom accomplish very much for others unless he goes where others are. He must know the faults and the follies, the selfishness, and also the trials and the temptations which beset his fellows; but he must never yield to temptation or overcome evil with evil; but must be faithful alike to the rich and the poor, to himself, and to God.

13. That Jesus Christ did not really take the place of, and die as a "substitute" for, sinners in the sense in which it is taught in some of the Churches; but he was as a sheep among swine. His was the voice of love, of truth, of purity, and of innocence, calling to sinful men who wander away from their Heavenly Father, and allow their appetites and passions to run away with their judgment and conscience.

14. That Christ was as a great light from Heaven shining amidst the surrounding darkness; but "the darkness comprehended it not." "This," said Christ, "is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

15. That Jesus Christ, the great Teacher, was really and truly the Son of God in precisely the same sense that every really and truly good man is the Son of God.

16. That Jesus Christ, the great Teacher, was born in the Island of Crete, and had an earthly

father the same as other men. This man of God, this great Teacher, this, "Beloved Son," they actually crucified; yet, Christ was a man. He was no more God than any other very, very good man. His body had an earthly father the same as other men, but God was the Father of his soul the same as He is of your soul and of mine. God is very great. God is everywhere. He fills the immensity of space. Is not God, therefore, greater than a man?

17. That the words Father and God, when applied to the Supreme Being, mean the same thing; therefore, to say that God is your Father is the same as saying that He is your God, and was so understood by Christ when he said, "I ascend unto my Father and your Father; and my God and your God." The same idea also is conveyed by him, when he said to the Jews, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is YOUR God; and ye have not known Him: but I know Him; and if I should say, I know Him not, I should be like unto you, a liar: but I know Him, and keep His word. My teaching is NOT mine, but His that sent me. If any man willeth to do His will, he shall know of the teaching, whether it be of GOD, or whether I speak from myself. WHY callest thou me GOOD? There is none good but ONE, that is GOD; but if thou wilt enter into life, keep the commandments."

18. That "salvation" means LIBERATION — the liberation of the soul "from the bondage of sin," the bondage in which it is held by the animal nature. "Thou shalt call his name Jesus: for he shall save his people from their sins; not IN their sins or from the legitimate consequences of their sins; but FROM their sins, *i. e.* from SINNING.

19. That to be a Christian means to be Christ-like; and no man having heard of Christ, can be Christ-like unless he BELIEVES in Christ.

20. That no man can really believe in Christ and his teachings, and not learn to love not only him but also our Heavenly Father and our God as He was represented to the world by this "Beloved Son;" and no man can really love either God or Christ, and not be willing to obey them.

21. That every man is directly responsible to God for his own conduct, and the use he has made of the talents given him; but he is in no sense responsible for what some remote ancestor may have eaten, said, or done, thousands of years before he was born.

22. That it is appointed unto all men once to die, physically; yet not as a curse, but rather as a blessing to those who believe in Christ, and try by the help of God to walk uprightly.

23. That when the natural body of a Christian dies, the good Heavenly Father gives it a spiritual body, suited exactly in all cases to the character

which it has formed for itself in this world, and which can never, never die.

24. That even the souls of the wicked, and ungodly, who leave this world as enemies of God and man, never die, absolutely. They are, figuratively speaking, like fish cast upon the land a thousand miles from any water. They have life enough to realize their misery and hopeless condition, and though forever dying are never absolutely dead. Their spiritual bodies also agree exactly with their characters, and are frightful to behold.

25. That there is a lack of sympathy, of human kindness, and of brotherly love on the earth even in the churches, "and now also the axe is laid unto the root of the trees"—even the large trees which cumber the ground, and bear no fruit.

26. That on the stumps of these dead trees is to be built a Church wherein men will believe in Christ and his teachings, and have a "faith which worketh by love," and where men will worship only GOD.

27. That the "old wooden bridge" over which each poor pentitent soul is supposed to pass by proxy, and on which the toll is always supposed to be paid by some one else besides the one who crosses it, is becoming worn-out, rotten, and unsafe, and is to be replaced by a new bridge composed of "glittering steel," and very strong and perfectly safe on which to travel, for its builder and maker is God.

28. That God loves the pure and innocent children, "and of such is the kingdom of God." He also loves men and women who, though sinful, become as little children, loving, trusting, and willing to obey Him; "for this is the love of God, that we keep his commandments; and his commandments are not grievous."

29. That none are so good or so strong but what they are liable to stumble and fall; and we need more of the Christ spirit; the spirit of love, of truth, of sympathy, and human kindness.

30. That the appetite for strong drink is robbing God of his children whom he dearly loves; and is bringing disease, death, and destruction not only to their bodies, but also to their souls.

31. That now the bread of life, the divine Truth, is freely, and even lavishly, given to us. Why not now accept it; feed our souls upon it, and let it strengthen us for the duties and trials of life, and also for the kingdom of God?

32. That the way marked out for us is straight and narrow, and God compels no man to walk in it. It must be a free and voluntary turning; but when once in the way, even those who, previously, have made tigers and swine of themselves will walk lovingly, peacefully, and trustingly together on the road to Heaven.

33. That one of the great surprises to those who finally reach the beautiful heavenly land that

"floweth with milk and honey," and enter the great banqueting hall of the King will be that some whom they expected to see will not be there.

34. That no man can believe, love, or obey God by proxy; neither can any one be righteous or enter Heaven by proxy; and those who expect to be "carried to the skies on flowery beds of ease; while others fought to win the prize, and sailed through bloody seas," will find that the fare will have to be paid by "each according to his several ability."

35. That there will certainly come a time when each must give an account of himself to God for his stewardship, and the use he has made of the talents entrusted to his keeping by his Heavenly Father.

36. That if men squander their "substance with riotous living," and feed upon the husks that swine do eat, their looks and character will show it; and they will be judged by what they really are and not by what they pretend to be. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

37. That if men lay up for themselves treasures upon the earth, they must not be surprised if thieves break through and steal; but if they lay up for themselves treasures in Heaven, the Heavenly Father will keep them safely; and "where thy treasure is, there will thy heart be also."

38. That if in this present life men choose for their companions the dissolute and the depraved, and spend their time in revelry, and debauchery, they will choose the same class of characters for their companions in the life that is yet to come; and though men will make all manner of excuses for their conduct, yet the wicked who turn away from God in this life, and die in their sins, will place themselves in "the outer darkness," and "there shall be weeping and gnashing of teeth."

39. That in the spirit-life every soul will take precisely the place for which it has fitted itself in this life; and if it has abused its privileges, turned away from God, and chosen darkness rather than light in this present life, the light of the soul will surely go out forever, and the soul will be left in darkness.

40. That this present world is but the theatre of action where men choose the parts they will play in the great drama of the life to come; and the parts which they deliberately choose for themselves here in the rehearsals, they must continue to act for eternity.

41. That our happiness in the future life depends upon the life we live here; if the life here is bad, and the heart wrong towards God and man, the defects should be remedied here and now.

42. That our Heavenly Father delights to honor all his children; but they must remember that ac-

cording to the teachings of Christ, the beloved son, "by their fruits ye shall know them."

43. That men must not expect to enter Heaven by stealing the fruit of the great and blessed Teacher, and think that they can actually appropriate to themselves the love, the faith, and the righteousness of Christ, for it shall avail them nothing in the day when the Lord shall "search the heart," and try the reins, even to give every man according to his ways, and according to the fruit of his doings.

44. That in that day when the marriage supper of the King is called, and the guests are assembling from every nation, kindred, and tongue, of those that fear God and work righteousness, if we have not on our OWN "wedding garment" of righteousness we will begin to make excuses, and will not enter in, even though urged to do so by the Master himself; but in shame and confusion will slink away, greatly desiring to return to the earth-life, and change our soiled, and filthy garments; though it will then be too late.

45. That if men go contrary to their judgment and conscience, and deliberately murder the child-like purity and innocence of their own natures, it is useless for them to try to cover or hide the evidences of their guilt, for the facts are all known to God and the holy angels; and the only thing left for men to do is to repent, believe in Christ

and his teachings; learn to love God and man; cease to do evil and learn to do well, and be controlled by their judgment and conscience.

46. That our Heavenly Father is not only good; and a God of love, perfect in wisdom and truth; but he is also a Spirit, and a Personality, whose glory is the light of Heaven, where, though infinite and perfect, He appears in the form or shape of a man; yet His power and glory are so great that, as compared to Him, the noonday sun in all its splendor would simply be as one of His chariot wheels; and from His chariot to the earth, for Him, would be but a single step; and He it is who desires that "All should believe in Christ."

47. That the holy "Spirit of truth which proceedeth from the Father," the fountain and source of all wisdom, love, and truth, is freely offered to all, "without money and without price;" and he or she who neglects or refuses to receive it is even now in the broad road rushing on to death and final destruction; but they who receive it, believe it, and act upon it, are "born again, born of God, born of the Spirit, born by the word of God," and they shall join hands with Christ, the great Teacher in a bond of friendship that can never die.

48. That "man's extremity is God's opportunity," and therefore the feast of love and truth which is now provided by the holy Spirit of God is the same as that seen on the tables of His holy

angels ; and those who neglect or refuse to partake of it will not only "suffer loss" and bring sorrow and ruin upon themselves, but will cause others interested in their welfare to mourn for them.

49. That "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son," or as it is in the original Greek, "a son," "whom he hath appointed heir of all things," "but when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord, therefore, of the vineyard cometh, what will He do unto those husbandmen?"

50. That God is not stern, vindictive, and implacable as men too often represent Him to be, but is gentle, kind, and good, and loves His children, and is interested in their welfare, and desires that all should "believe in Christ."

51. That the good Father not only taught Christ, but was with him, "reconciling the world unto Himself." And the great Teacher read to them a prophecy concerning himself, saying: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

52. That there is no good reason why men should live and die low, groveling, and mean; and not much rather live and die free, contented, and happy.

53. That men receive gifts from Heaven alike in character, but different in degree, according to their "several ability" to receive them; and each is expected to render some return to God, the giver of all good for the gifts received; and the return is also alike in character, but different in degree; and "each according to his several ability;" therefore, men should not be jealous of each other or think that "believing in Christ" means "substituting" or actually appropriating to themselves the gifts, graces, merits, or righteousness which rightfully belong to him. "God is not mocked; for whatsoever a man soweth, that shall he also reap."

54. That there is, so to speak, a telegraphic communication between earth and Heaven; between our souls and God; and every prayer is heard by Him, whether audibly expressed or not; and, though our poor stammering tongues may blunder in sending the message, the recording angel will take it as we intend it to be, and not as we word it, for our dear Heavenly Father deals with us not according to our absolute or assumed perfection or imperfection, but according to the intention or motive of the heart.

55. That this world is the great Seminary where we are schooled and disciplined for life to come;

and thongh the cup we are sometimes called upon to drink, and the medicine sometimes given us by the great Physician are bitter to the taste, yet they are sweetened by the thought that they are administered by one who loves us.

56. That "if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not," for He, and He alone, is the fountain of all knowledge, wisdom, love, and truth; and to Him all prayers should be addressed, direct; and to Him, and Him alone, all worship should be paid, for He, the Supreme God in ONE PERSON, is the only object either of prayer or worship. In the words of Christ, "it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve."

57. That men should know that God is a Spirit, and cannot be seen with the eyes of our natural body or animal nature, but only with the eyes of our spiritual body or spiritual nature, though He can see us; and no man can hide himself from Him, and also that the Holy Ghost or Holy Spirit is not a separate or distinct personality, but simply another name for God.

58. That men should know that an effort is now being made by the holy Spirit of God to lift mankind up to a higher plane of spiritual development in the King's highway of holiness, and that the old road which our fathers traveled sixty years ago

is becoming too broken, and uneven; and the ruts or furrows in it are worn too deep to be safe to travel on.

59. That men should know that pure Christianity does not consist in creeds, dogmas, forms, faiths, or professions, so much as it does in a Christ-like life and character; and that a Christ-like life and character is what the dear Father most desires in His children.

60. That Christ says: "Follow me," "My word is truth," and, "The truth shall make you free," and, "Whosoever heareth these sayings of mine and DOETH them, I will liken him unto a wise man," and "If a man love me, he will keep my words." And yet some will tell you that "poor, lost sinners cannot follow the teachings of Christ;" but they that tell you so do not know in their stubborn blindness that if men cannot in all cases follow the letter of his teachings, they can at least follow the spirit of his teachings; and if their hearts are right and they do the best they can, God is satisfied with that.

61. That the voice of the great Teacher is hushed, and he can no longer refute the slanders of his enemies, or directly correct the mistakes or false notions of his friends; therefore, as a teacher of youth and a teacher of the truth as it is in Christ, I now humbly, lovingly, but solemnly warn you: Beware how you reject Christ and his teach-

ings; beware how you turn away from God; beware how you reject the teachings of these lectures so far as they agree with the teachings of Christ and your own judgment and conscience, for each for himself must shortly give an account to God.

62. That on the river of life men are surrounded by troubles, dangers, and difficulties; on every hand hideous and ungainly monsters with distended jaws are ready to attack and destroy us; foes from without and foes from within seem bent on the destruction of our souls; but if "we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe," we shall receive help from above, and no harm shall come to us.

63. That in the great school of life good and evil are set before us, and we must choose which we will take; and God holds us responsible for the CHOICE we make, and for the use we make of the talents given us.

64. That on the right hand are wisdom and knowledge, and on the left are folly and ignorance, and God has left us perfectly free to choose which we will have. We can be stubborn, and lazy, and get a low standing, and die in our sins, or we can partake of the holy Spirit of Wisdom and Truth from the "Tree of life," and eat, and live forever.

65. That in the Spirit-life character and goodness are the tests of greatness; and the character of a soul is determined by the thoughts it loves and feeds upon while here in the natural body. If, therefore, the thoughts are low, mean, and vulgar, while here in the natural body, the soul also grows low in character, mean in desires, vulgar in conduct, and hideous in appearance.

66. That in the geography of the heavenly land there is great diversity. There are beautiful plateaus of different degrees of elevation; and as the soul passes Heavenward on the great express train of God's providence, after leaving its earthly body, it is left at precisely the station or the degree of spiritual elevation which it has in this life fitted itself to occupy.

67. That, before leaving this world, Jesus Christ, the world's great Teacher, gave several reasons why he was willing to lay down his life for us, viz.: 1st. "I lay down my life, that I might take it again." 2nd. "If I go not away, the comforter will not come unto you." 3rd. "I go to prepare a place for you." 4th. "If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I." 5th. "And I, if I be lifted up from the earth, will draw all men unto me,—but this he said, signifying by what manner of death he should die."

68. That all of the reasons ever given by the great Teacher himself, who of course knew much better than other men why he laid down his life, are but so many good and valid reasons or inducements for all men everywhere to *believe* in him; not, of course, as the eternal Father and Supreme God, but as a true and perfect MAN, the wisest and best that ever lived.

69. That the great Teacher said to his disciples or pupils before leaving them, "Let not your heart be troubled: ye believe in God, believe also in me," and the word *me* referred to himself as a MAN, a teacher, a guide, a friend, a brother; the most lovely and perfect specimen of true manhood the world has ever known, and the "chiefest among ten thousand."

70. That my heart goes out in love, and praise, and gratitude to Christ for what he has done for me. Let us all LEARN of him, and exert a good influence, and let the name of Christ be known even to the uttermost parts of the earth. Let us take up our cross, daily, and follow him, and, like him, not only worship God, but serve Him. Let us, like Christ, not only love God, but also love our fellow men, and seek to do them good, whether we know them by name or not. Let us, like him, be governed by our judgment and conscience, enlightened by his example and teachings, and by the holy Spirit of Truth which proceedeth from his Father and our Father; from his God and our God.

71. That the great school of Christ is still in session; and the great Teacher, and his assistants, are at their posts of duty ready and anxious to instruct ALL who are willing to come to him, and join his classes. Will we take his yoke upon us and LEARN of him who is meek and lowly in heart, and find rest to our souls? Or will we silently and meanly slink away, filled with bigotry and self-conceit?

72. That when the great closing day of our school-life on earth shall come to us, as come it will sooner or later, shall we have in our possession our diploma or certificate of scholarship, duly signed and sealed by the Master, showing that we have been in the school of Christ, and have learned of him?

73. That when our school-day on earth is ending and darkness begins to gather; and one by one our frail boats are loosed from their moorings on the dark river; and one by one we set sail for home on the other shore; shall we go joyfully as a bird flies to its nest, or shall we go in fear and trembling, as a slave scourged to his dungeon?

74. That in the vast Seminary to which we are hastening, those who have refused or neglected to receive the "Light of Life," while on earth, and have not their lamps trimmed and burning, shall wander through its vast halls in utter darkness, unable to find the guest chamber; and "those who

neither can nor will obey the instruction of Christ must, then, step down and out."

75. That no man need hope to enrich himself by defrauding his neighbor, or by appropriating to himself that which rightfully belongs to the Lord of the vineyard; neither will he require a judge to condemn him in that day.

76. That in the light of Heaven all his stolen treasures, and all his possessions for which he has not rendered a just and fair equivalent, according to his ability, shall appear to him then as filthy rags; and not only will every transgression appear to him a hundred fold greater in magnitude than now, but he will find they are all known to God, and the holy angels; and his own CONSCIENCE will condemn him for his ignorance and folly.

77. That those who are wise will see to making their purchases of "oil for their lamps," here and now, and see to it that the bills are properly made out with the "unpaid balances" all brought forward, and the "loss and gain" exhibited.

78. That if the old forms of the bills of purchase are not satisfactory because not understood, as the great Teacher intended them to be, new forms should be adopted which will show the true state of affairs.

79. That those who are wise and prudent will examine well the "oils" in the market, and not be deceived by false appearances, or by what is often

told them by the "venders" who claim to know "the truth, the whole truth, and nothing but the truth," for the way they have got it down even in their "Revised Versions" does not always make it so.

80. That if the old "fishing tackle" has become so worn, and so cumbered with useless appendages, and so intricate that even teachers of religious truth, themselves, cannot understand it, they should lay it aside as useless, and adopt new forms and methods more in accordance with the teachings of Christ, which shall enable them to catch the fish.

81. That in addition to his judgment and conscience, with which man is endowed for his guidance, God offers to every man the holy Spirit of Wisdom and Truth from the Tree of Life; and if he accepts it, and believes in it, and clings to it, it will lead him into all truth, and in the way of life everlasting.

82. That if men reject the holy Spirit of Wisdom and Truth from the Tree of Life, or if they refuse to retain it after they have once received it, they are liable to be led into all manner of excesses; and then they will try to convince themselves and others, that what they do is lawful and right.

83. That Satan is ever on the look-out to impose upon those who have not the holy Spirit of God to defend and guide them; and if they accept Satan's teachings, and feed their souls on the vile

thoughts which he suggests, their souls will not only become very sick, but while in this helpless condition, if they venture away from Christ and his teachings they will be seized by the arch enemy and led into captivity.

84. That the handwriting of our dear Heavenly Father may not always be understood by us, for that depends largely upon our ability to read and interpret His messages of love to us; but if we were, for a moment, inside the office from which the messages were sent, perhaps things would look differently to some of us.

85. That the injunction of the great Teacher was: "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire; where their worm dieth not, and the fire is not quenched."

86. That the dear Heavenly Father who has nursed, and cared for us, and fed our souls on the bread of life from our earliest infancy; and who is willing to care for us still, should not be exchanged for Satan—a being who cares nothing for our souls but to destroy them; and who will allow them to perish and die.

87. That if men could but for once see the dear Heavenly Father as he really is, and not as He has too often been, unjustly, represented by even those who profess to believe in the teachings

of Christ; and if they could but for once listen to the exclamations of regret; the wailings, the groans, and unutterable anguish of a lost soul, when it realizes that it has placed itself outside the "kingdom of God," and when it knows to a certainty, that all hope of returning is forever past, because it can THEN no more be changed from what it is, than a dry hemlock board can NOW be changed into a pine board: I say, if men could realize these things they would take warning and turn now before it is too late.

88. That if men ***would base their opinions and hope of the future, and their ideas of Heaven, and the way of getting there, on what Christ says, and skip some other parts of the Bible, they would be much better off.*** And if men would be governed by their judgment and conscience, educated and enlightened by the teachings of Christ, and by the holy Spirit of God, instead of their appetites, passions, and desires, they would be far happier not only in this life, but also in the life to come.

89. That if men would regard the one Supreme God with reverence and love, as Christ regarded Him, and have charity and sympathy for their fellow men without regard to race or condition in life, as Christ had; and if they would let their light shine before men, as Christ did, so that others might see their good works; and not bite, and

fight, and "cut each other's throats," mankind would be the better for it.

90. That so long as men "love darkness rather than light," and choose error instead of truth, and delight in feeding their souls on evil thoughts instead of good thoughts; they will *continue* to PERVERT the plain and direct teachings of the world's great Teacher, Jesus Christ, and claim that he was God, notwithstanding the fact that Christ himself distinctly asserted that "God is a Spirit," and that "Ye have neither heard His voice at any time, nor seen His shape," "for," said Christ in another place: "A spirit hath not flesh and bones, as ye see me have."

91. That a man has no more right to tell a lie about religious truth than he has about anything else.

92. That God is not only a Spirit, but He is the fountain and source of all wisdom, love, and truth; and He says to all His children: "Son" and daughter, "give me thine heart."

93. That Christ "LEARNED obedience by the things which he suffered." He was made "perfect through SUFFERINGS," self-denial, prayer, and self-sacrifice for the good of others; and it is he by whose "stripes we are healed" if the thought of his sufferings touches our hearts and causes us to "believe in," *i. e.* have CONFIDENCE in, him and his teachings, and we are thereby made willing

to LEARN of him, and take up our cross, daily, and follow him.

Dear reader, did *you* ever do just some little thing for CHRIST'S sake that you would not have done if it had not been for *him*?

94. That Christ was called the "beloved son", and truly he was the embodiment of love; and yet it is quite useless to talk about the "love of Christ" saving us, when we do not feel any of the Christ-love, either towards God or man, in our own hearts. If God were a man here on the earth He would be disposed to make more self-sacrifice or, in other words, put Himself out more in one day for the good of humanity, and go further to accommodate a man, than most of us would do were He to let us live a million of years.

95. That Christ was not only the embodiment of truth, but of true courage and manliness; and to Pilate he said: "To this end was I born, and for this cause came I into the world, THAT I SHOULD BEAR WITNESS TO THE TRUTH;" and so true was he to his convictions of Truth that even when he knew that his life must pay the forfeit for his fidelity he did not shrink, but said to his disciples: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." He meekly submitted to the shameful death on the cross, praying; "Father, forgive them; for

they know not what they do." He also prayed, saying; "Father, into thy hands I commend my spirit: and having said this, he gave up the ghost."

96. That the "School of Christ" is still open for the reception of pupils, and all who desire to join the classes, and become his disciples, and eat from his table, "in remembrance" of him, are ever welcome; though the great Teacher, himself, may not be present, so that we may behold him with our natural eyes, yet his noble, God-like spirit may be in all our hearts, for the holy Spirit of God can teach us as He taught him, and bring to our remembrance whatsoever Christ has said unto us.

97. That the great fountain and source of light and love from which Christ drew his supplies is still open to us, and we may lay hold of the means provided, and draw for ourselves, and the supply will not be exhausted or diminished.

98. That if we draw light for ourselves from the great fountain, the light from our torches will surely fall upon some who now sit in the shadow, and in the darkness; and we shall be willing to use some of our money, and some of our personal effort to teach others, and assist them on the journey of life.

99. That with many of us the journey of life is nearly completed, and with others over two-thirds of the ground has been gone over, while others have but just begun the journey; but let each,

whether young or old, be willing to learn of Christ, and drink deeply of the "milk of human kindness;" let each be willing to purify himself, "even as he is pure," and be "clean through the Word" of Truth which he has spoken; and wash our garments in pure water, and be free from the corruption of the flesh.

100. That each must again become as a little child — harmless, loving, innocent; each must be converted or turned from the error of his ways back again towards God, with full purpose of heart. Each must have the spirit or disposition of Christ to forgive as he hopes to be forgiven, and to follow his convictions of truth, of duty, and of right as dictated to him by his judgment and conscience, enlightened by the teachings of Christ and by the holy Spirit of God, instead of his appetites, his passions, and his desires. Thus will he free his soul from bondage by exalting the spiritual over the animal nature, and bring his body into subjection to his soul so that it may be free to partake of the "Tree of Life," and eat, and develop, and be made healthy, and strong, and beautiful, and Christ-like, and live forever; for the body is but "dust," and "unto dust" it shall return.

THE END.

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